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in this extended treatise. Enough has been said to indicate its claims upon the attention of students of philosophy. It is pleasant to see that in the land of Jonathan Edwards the excitement of politics and the attractions of physical science have not extinguished the taste for metaphysical studies. Whatever dissent special portions of this work may awaken, discerning readers will appreciate the acute and vigorous tone of the discussions, the familiarity with the course of philosophical speculation that is everywhere manifest, and the obvious anxiety of the author to meet in a fair and manly spirit the theories and arguments which he seeks to controvert. As a preparatory discipline for the student of theology, law, or physical science, a treatise like the present is invaluable. A full prefatory analysis and a good index facilitate its use.

4. — *La Philosophie Contemporaine en Italie. Essai de Philosophie Hégélienne.* Par RAPHAEL MARIANO. Paris. 1868. 16mo. pp. 162.

A FRENCHMAN, Lévêque, in an essay on the philosophy of Nature, remarks that the Hegelian school, almost extinct in Germany, where it was cradled, is warming into new life under the sultry rays of a Neapolitan sun. This is a high compliment to pay to Augusto Vera, who, after having taught in France, England, and Switzerland, has come back to his native soil to graft on the stock of ancient scholasticism the air-plant of the subtlest of German speculations. If Vera does not succeed, it will not be from lack of learning or zeal or dialectic accomplishment. He has a zealous pupil and champion in Raphael Mariano, who has undertaken to show the shortcomings and weak points of the writers in the last half-century who have attempted to continue the philosophic labors of Vico and Giordano Bruno. Galuppi, Rosmini, Gioberti, and Franchi successively come under his criticism, and he finds them fatally wanting in the substance of sound philosophic thought. Franchi, the latest, is the best; but Franchi is too hostile to religion and the religious element to be a trustworthy guide or a satisfactory thinker. Rosmini and Gioberti, on the other hand, retain too much of their priestly habit, and are in the bonds of their scholastic training, while they pretend to be free, and praise liberty.

It seems improbable that sensuous Italy, with its enervating climate, its wealth of natural scenery, and its omnipresent ruins and traditions, can be brought to accept a philosophy so abstract and transcendental as that of Hegel,—or that a race, living, like the Italians, in external sights and sounds, can come to enjoy such discussions of pure ideas as those

of the Berlin students in their dingy chambers over their pipes. Nevertheless, Mariano sees no hope, either for the faith or the science of Italy, except in the hearty, thorough, and instant acceptance of the Hegelian key to universal wisdom. This will open philosophy to the nation which has looked for it so long in vain, and will save religion from the contempt which priestcraft has brought upon it. He is charmed to recognize its success in Italy elsewhere than under the hot sky of Naples. Is not Floriano del Zio, sometime professor of philosophy at Cagliari and Ferrara, and now member of the Italian parliament, a warm adherent of the Hegelian philosophy? Has it not an advocate in Eugenio Camerini, secretary of the Milan Academy, a keen intellect, a ready writer, an elegant and learned scholar? Is it not taught by Mariano Vitto, one of the solid thinkers of the young men of Italy, to his classes in the Lyceum of Faenza? And can it not also claim Stanislas Gatti, a master in linguistic science, and author of numerous literary and philosophical works? The future of Hegelianism seems to Mariano very hopeful, certainly if the life of Professor Vera is spared. "The doctrine of Christ," says he, "needed disciples and apostles to carry it to the world and give it to the souls of men. Vera is the greatest apostle, the *Apostolus gentium*, of Hegelianism. For not only does he expound and interpret Hegel, but he develops and completes the Hegelian system, in relieving it of its national and limited form, and giving it one more universal, in which it may be made accessible to the thought of other nations. Whatever may be the future of philosophy in Italy, whether, taking up the traditions of Vico, and still more those of Bruno, it boldly goes on in the Hegelian way, or whether it holds to the vague, uncertain, negative idealism which culminates in Papal infallibility, still Vera's work will remain, if not for Italy, at least for science and philosophy."

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5. — *The Amazon*. By FRANZ DINGELSTEDT. Translated from the German by J. M. HART. New York: G. P. Putnam and Son. 1868. 16mo. pp. 315.

GERMAN novels, according to the common idea, are ponderous, tedious, and obscure, full of metaphysical disquisition, prolix in their descriptions, and painfully heavy in their humor, without freshness or fancy, or any of those qualities which most commend the novel to the English mind. There are abundant specimens of German novel-writing which justify this estimate; yet it would be an error to make from these a sweeping generalization, and condemn in mass the whole